

The Mukhamattasāra

A Forgotten Treasure of Pagan

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The *Mukhamattasāra*, a Forgotten Treasure from Pagan

I. PALI GRAMMAR AND PHILOLOGY IN PAGAN

1. Importance of the Burmese Pali Tradition
2. Grammar and the Earliest Burmese Science

II. A FORGOTTEN TREASURE

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2. Manuscript Sources
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III. GRAMMAR BEYOND WORDS?

What is Pali Grammar

Why is Pali Grammar Important

IV. CONCLUSIONS

I. Pali Grammar and Philology
in Pagan

“Ever since king Kyanzittha (1086–1112) took the pains to ‘collect and purify the Tipiṭaka, which had become obscured and corrupt’, a highly sophisticated Pāli philology developed in Burma during the following centuries, which has left traces in almost every text. This vigorous, rigorous and bold scholarship never shrank back from introducing sometimes quite considerable alterations in the wording even of the Tipiṭaka.

...

Therefore, anybody studying Pāli, whether working on manuscripts, grammar or literary history, has to acquaint himself with the ways and means by which Pāli was moulded in Burma. These can be neither understood nor evaluated without a thorough knowledge of the Saddanīti, their very foundation and in many respects their culmination, too.”

Oskar von Hinüber,
Notes on the Pāli Tradition in Burma (Göttingen, 1983)

Philology = “Love of Words” (i.e. study of texts, including oral texts < School of Alexandria in Egypt)

Philosophy = “Love of Wisdom” (i.e study of ideas < Plato & analytic study of reality < Aristotle)

ॐ (sattha/śāstra) = Scholastic Discourse,
Indic Dialectics between *darśanas*

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“Ignorants of Geometry Shall Not Enter”

ΑΓΕΩΜΕΤΡΗΤΟΣ
ΜΗΔΕΙΣ ΕΙΣΙΤΩ

Inscription at the Entrance of Plato's Academy in
Athens, 5th BCE

“The earliest Indian sciences were ritual and grammar. If this is a fact, it is a peculiar fact, because there are people who would not regard grammar as a science — not to mention anything as unscientific as ritual” (p. 4)

Frits Staal

“Ritual, Grammar and the Origins of Science in India,”
Journal of Indian Philosophy, 10-1, 1982

“Patañjali has formulated the ‘potter’s principle’: ‘if you want pots, you go to a potter, but if you want words, you don’t go to a grammarian.’ Where do you go? To *loka*, the world, for example, the market place where people speak the language. [...] If grammar provides a derivation of a form that is not used, it is grammar that is wrong. Thus grammar aims at empirical adequacy, and all its efforts are aimed at reaching this goal.” (p. 27)

Frits Staal

“Ritual, Grammar and the Origins of Science in India,”
Journal of Indian Philosophy, 10-1, 1982

ယထာ လောကေ တထာ သဒ္ဓသတ္ထေ

yathā loke tathā saddasatthe

“As in the world, so in grammar”

Vimalabuddhi

Nyāsa

“Non-grammarians Shall Not Enter”

॥ အနေရုတ္တိကေန
န ပဝိသိတဗ္ဗံ ॥

(aneruttikena na pavisitabbam)

II. *A* Forgotten Treasure

NACHRICHTEN
DER AKADEMIE DER WISSENSCHAFTEN IN GÖTTINGEN
I. PHILOLOGISCH-HISTORISCHE KLASSE

Jahrgang 1983

Nr. 3

Notes on the Pāli Tradition in Burma

(Beiträge zur Überlieferungsgeschichte
des Buddhismus in Birma, I)

Von

Oskar von Hinüber



VANDENHOECK & RUPRECHT IN GÖTTINGEN

Ausgegeben März 1983

စစ်ကိုင်း
မဟာဂန္ဓာရုံစာစဉ်-၆

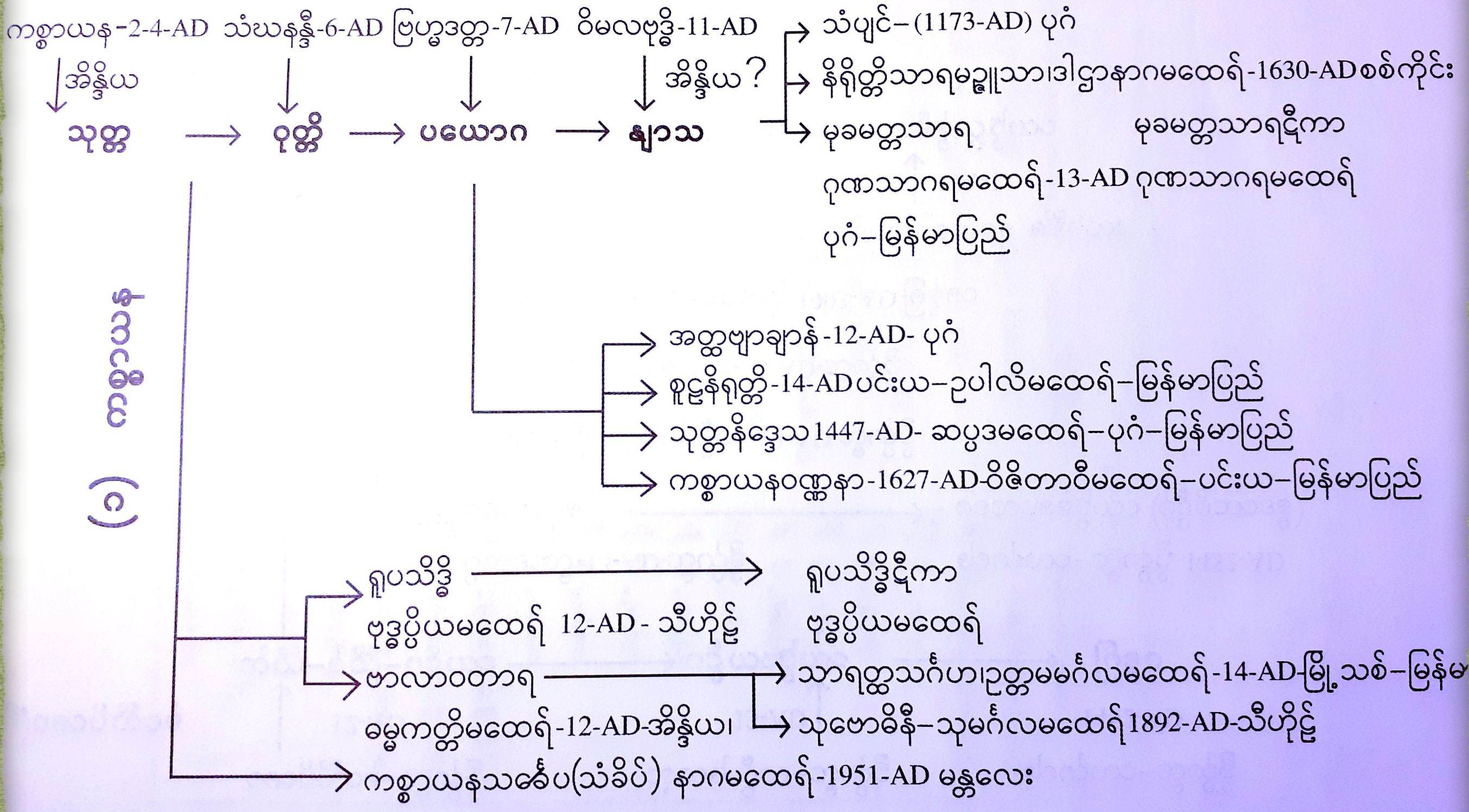
ဘာသာစကားများစွာတို့ဖြင့်
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ပါဠိဘာသာသဒ္ဒါကျမ်းများ သမိုင်း

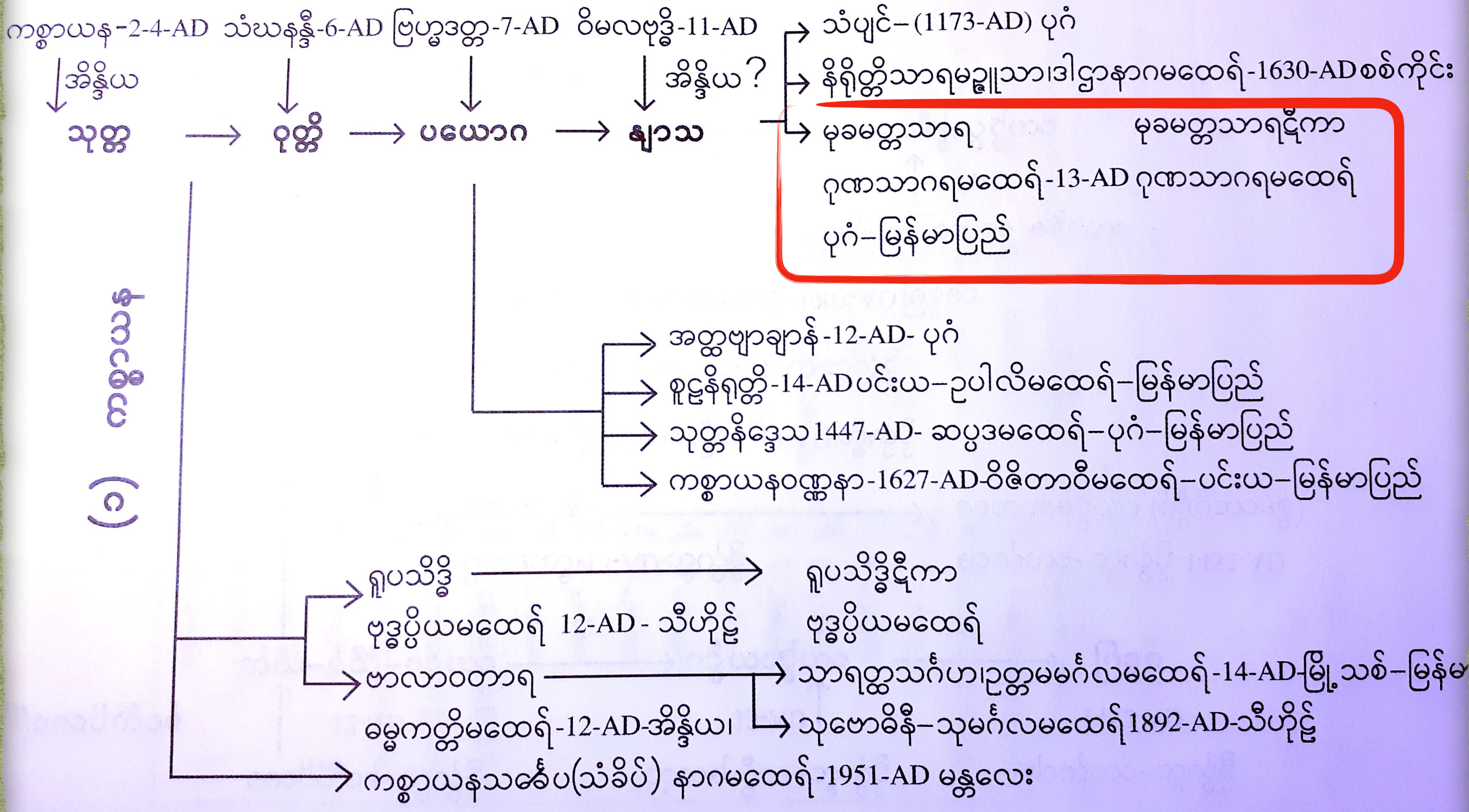
By

ရေးသားစီရင်သူ
ဘဒ္ဒန္တဝိဇ္ဇာနန္ဒာဘိဝံသ
မဟာဂန္ဓာရုံချောင်း၊ စစ်ကိုင်းတောင်ရိုး။

၂၀၁၆၊ မေလ၊ ၅ရက်



ကစွာယန
(၁)



(၁) ကစွာယန

Kaccāyana-byākarāṇa 6th CE



Kaccāyana-vutti 8th CE



Mukhamattadīpanī 10th CE



Niruttisāramañjūsā 17th CE

Sam̐pyañṭīkā 12th CE



Mukhamattasāra + ṭīkā 13th CE

Kaccāyana-byākarāṇa 6th CE



Kaccāyana-vutti 8th CE



Mukhamattadīpanī 10th CE



Saṃpyaṇṭīkā 12th CE



Niruttisāramañjūsā 17th CE

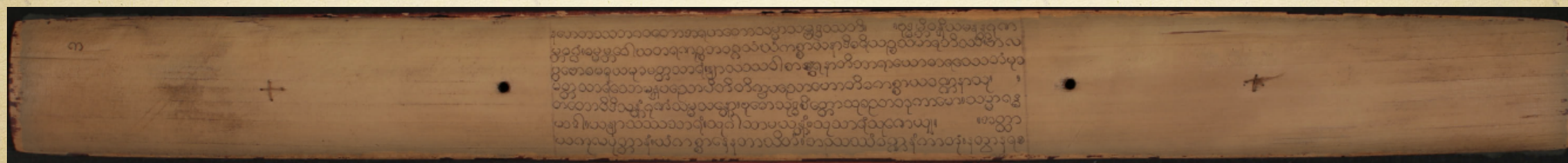


Mukhamattasāra + ṭīkā 13th CE

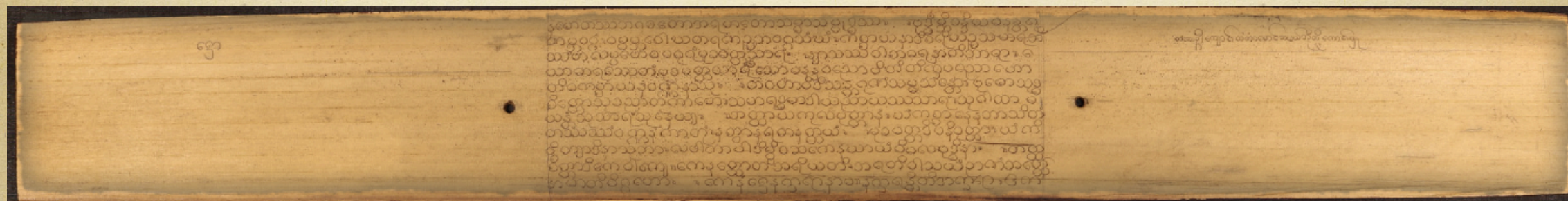
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- FPL2209*, CS 1141, CE 1779



- FPL6542*, UNDATED



* Bundles with grammatical texts

FPL2209

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FPL2209

မုခမတ္တသာရဒီပဏီ

မုခမတ္တသာရဒီပဏီ

mukhamattasāradīpanī

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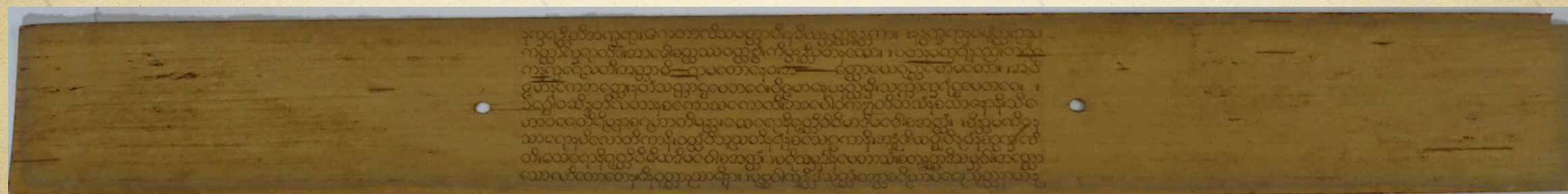
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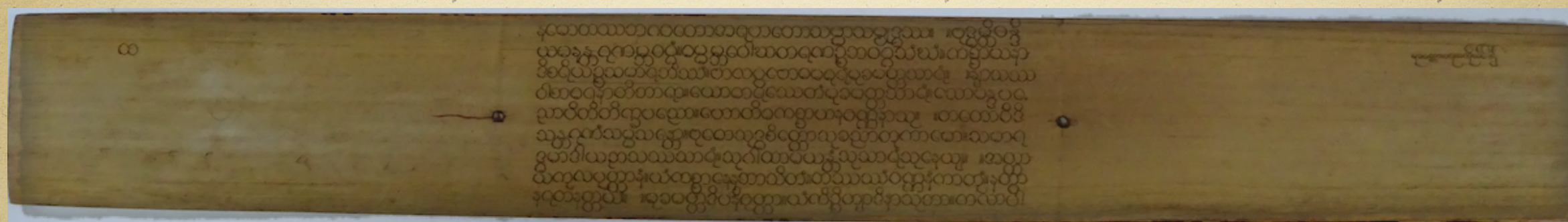
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Universities' Central Library, Yangon

- UCL1621, UNDATED



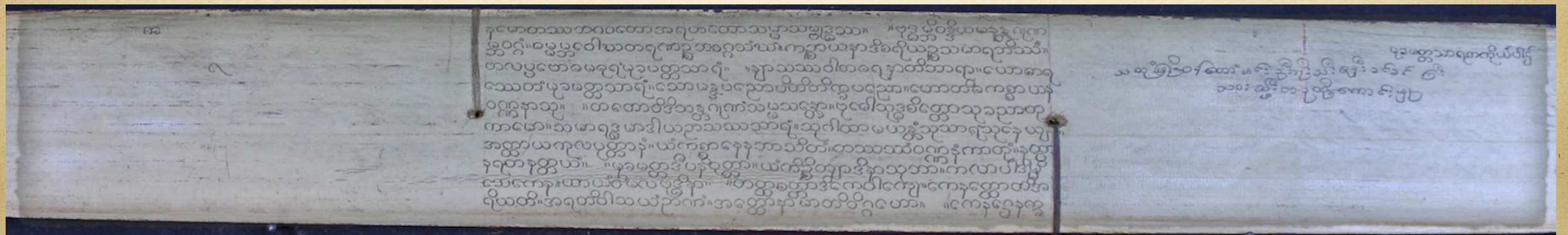
- UCL1853, UNDATED



Manuscript Sources for the Critical Edition

U Pho Thi Collection, Thaton

- UPT539*, CS 1292, CE 1930



- * The bundle contains: Khuddakapāṭha-aṭṭhakathā, Mukhamattasāra, Abhidhammāvatāra-nissaya

https://mmdl.utoronto.ca

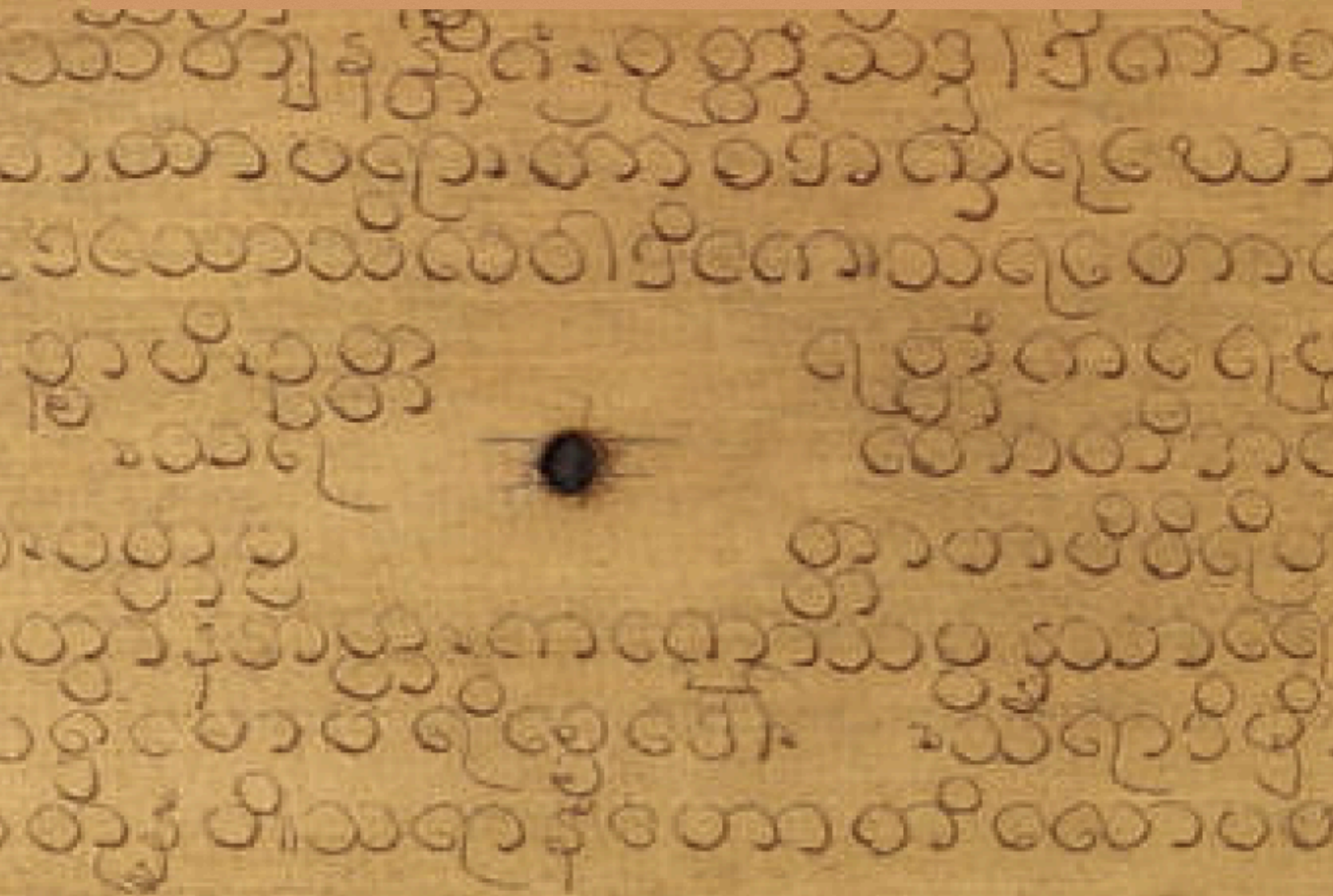
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Some features of the *Mukhamattasāra*



Some features of the *Mukhamattasāra*

- Written in 1000 stanzas

Some features of the *Mukhamattasāra*

- Written in 1000 stanzas

- The author calls himself *bhaddo kumāro*

အရိမဒ္ဒနကေတုနံ အာစရိယာနံ ဟိတေသိနံ ။

ပိဋကတ္တယသဒ္ဓမမကောဝိအနံ မဟေသိနံ။ ၉၆၆ ။

သုပိယော သာဓုသိဿာနံ ပရမတ္ထဂဝေသကော ။

ဘဒ္ဒော စ ယော ကုမာရော ဟံ ဂုဏသာဂရမဏ္ဍိတံ ။ ၉၆၇ ။

မဟာထေရောဓိထေရောနံ ပေသလာနံ သမာဂမော ။

ထေရသမုတိလာဒ္ဓတ္တာ ထေရော ဣတိ စ ဝိသုတော ။ ၉၆၈ ။

arimaddanaketūnaṃ ။ ācariyānaṃ hitesinaṃ ။

piṭakattayasaddhamma- ။ kovidānaṃ mahesinaṃ ။ 966 ။

supiyo sādhu sissānaṃ ။ paramatthagavesako ။

bhaddo ca yo kumāro 'haṃ ။ guṇasāgaramaṇḍito ။ 967 ။

mahātherodhitherānaṃ ။ pesalānaṃ samāgamo ။

therasamutiladdhatthā ။ thero iti ca visuto ။ 968 ။

အရိမဒ္ဒနကေတုနံ အာစရိယာနံ ဟိတေသိနံ ။

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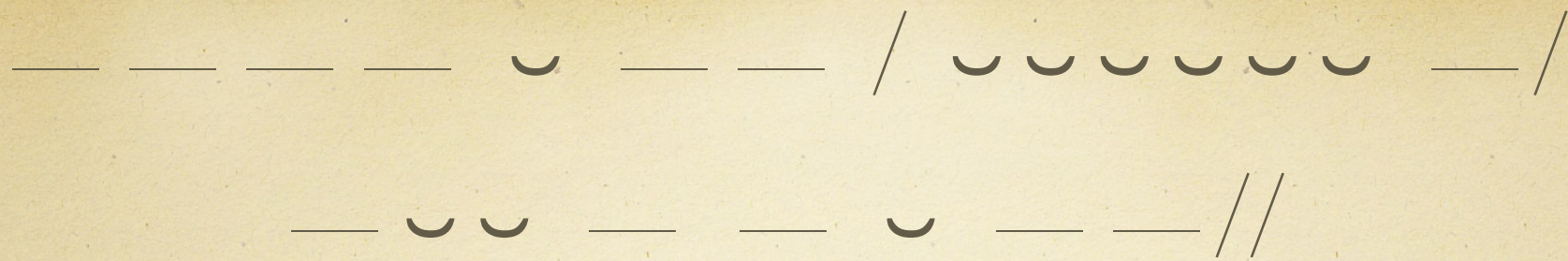
therasamutiladdhatthā ။ thero iti ca visuto ။ 968 ။

Some features of the *Mukhamattasāra*

- Written in 1000 stanzas
- The author calls himself *bhaddo kumāro*
- Summary of Mukhamattadīpanī but also commentaries

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- Written in 1000 stanzas
- The author calls himself *bhaddo kumāro*
- Summary of Mukhamattadīpanī but also commentaries
- Interspersed with *kāvya* (poetic) stanzas



ဆန္ဒော ၊ သုပြိဘာ-သဒ္ဓရာ

ဧဝံ မေ နှာသဂဇ္ဇေ ဝိကိရိဏရစိတံ သင်္ဂဟေတွာန အတ္ထံ။

ကဏ္ဍော သမ္ပန္နသာရော သုရစိတပဌမော သန္တိကပ္ပမိ သိဒ္ဓော။

တဿှာ သုတ္တာနမတ္ထံ သုနိပုဏ္ဏပဝရံ ဉာတုမိစ္ဆန္တု ဓိရာ။

ဧတံ ကဏ္ဍံ သုသာရံ သုမနသိဌပိတံ နိစ္စကာလံ ကရေယျ။၈၆။

chando: suprabhā-saddharā

evam me nyāśagandhe vikirīṇaracitaṃ saṅgahetvāna atthaṃ ။

kaṇḍo sampannasāro suracitaṭṭhamo sandhikappamhi siddho ။

tasmā suttānaṃ atthaṃ sunipunaṭṭapavaraṃ ñātum icchanu dhirā ။

etaṃ kaṇḍaṃ susāraṃ sumanasi ṭhapitaṃ niccakālaṃ kareyya ။ 86 ။

— — — — — — — — — — / — — — — — — — — — — /
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ဆန္ဒော ၊ သုပြိဘာ-သဒ္ဓရာ
ဧဝံ မေ နှာသဂဇ္ဇေ ဝိကိရိဏာရစိတံ နာန အတ္ထံ။
ကဏ္ဍော သမ္ပန္နသာရော သမ္ပန္နသာ သန္တိကပ္ပမိ သိဒ္ဓော။
တဿ သုတ္တာနမဂ္ဂံ ဝေရံ ဉာတုမိစ္ဆန္တု ဓိရာ။
ဧတံ ကဏ္ဍံ သုတ္တာနသိဌပိတံ နိစ္စကာလံ ကရေယျ။၈၆။

chan...-saddharā

evam...asagandhe vikirīṇaracitaṃ saṅgahetvāna atthaṃ ။
kaṇḍo sampannasāro suracita paṭhamo sandhikappamhi siddho ။
tasmā suttānaṃ atthaṃ sunipunaṇapavaraṃ ñātum icchanu dhirā ။
etaṃ kaṇḍaṃ susāraṃ sumanasi ṭhapitaṃ niccakālaṃ kareyya ။ 86 ။

Only

in

Vuttodaya

!!!

!!!

ဆန္ဒော
ဝေံ မေ နှာသံ ဝိကာရစိဝံ နာန အတ္ထံ။
ကလ္လော သမ္ပန္နသံ နာ သန္တိကပ္ပမိ သိဒ္ဓော။
တသ္မာ သုတ္တာနမဂံ ဤတုမိစ္ဆန္တု ခိရာ။
ဝေံ ကလ္လံ နာသံ ဝိကာလံ ကရေယျ။၈၆။

chan

na

evam nityasagandhe vikirīṇaracitaṃ sūrattham ||
kaṇḍo sampannasāro suracitapaṭhamo sandhāyiddho ||
tasmā suttānam attham sunipunaṇapavaram ñātum sīrā ||
etaṃ kaṇḍam susāram sumanasi ṭhapitaṃ niccakaṇḍa || 86b ||

Some features of the *Mukhamattasāra*

- Written in 1000 stanzas
- The author calls himself *bhaddo kumāro*
- Summary of Mukhamattadīpanī but also commentaries
- Interspreded *kāvya* (poetic) stanzas
- Well-known but not so well respected

The *Mukhamattasāra* is a
technical text that only
initiates can understand

This may explain why it is
no longer in use

Sources of the *Mukhamattasāra*

- Nyāsa (Mukhamattadīpanī) 10th c. (?)
- Rūpasiddhi — 12th c., South India
- Rūpasiddhiṭīkā — 12th c., South India
- Nyāsappadīpa (Saṃpyaṇṭīkā) 12th c., Pagan
- Saddanīti — 12th? 13th? c., Pagan
- Moggallāna — 12th c., Sri Lanka
- Abhidhammāvatāra by Buddhadatta ca.5thc.
- Nāmarūpapariccheda by Anurudda, 8th c.?

➤ Mukhamattasāra
by Guṇasāgara

➤ Mukhamattasāra
by Guṇasāgara



➤ Mukhamattasāra
by Guṇasāgara



➤ Mukhamattasāra-ṭīkā
by Guṇasāgara

➤ Mukhamattasāra
by Guṇasāgara



➤ Mukhamattasāra-ṭīkā
by Guṇasāgara



➤ Mukhamattasāra
by Guṇasāgara



➤ Mukhamattasāra-ṭīkā
by Guṇasāgara



➤ Mukhamattasāra-nissaya
anonymous

➤ Mukhamattasāra
by Guṇasāgara



➤ Mukhamattasāra-ṭīkā
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by Guṇasāgara



➤ Mukhamattasāra-nissaya
anonymous



➤ Mukhamattasāra-ṭīkā-nissaya
anonymous

➤ Mukhamattasāra
by Guṇasāgara



➤ Mukhamattasāra-ṭīkā
by Guṇasāgara



➤ Mukhamattasāra-nissaya
anonymous



➤ Mukhamattasāra-ṭīkā-nissaya
anonymous



III. Grammar Beyond Words?

What is Grammar About?

- Phonetics
- Morphology
- Syntax
- Philosophy of Language
- Epistemology
- Logic
- Hermeneutics

Why is Grammar Important?

Why is Grammar Important?

➤ Purity of the Scriptures

Why is Grammar Important?

➤ Purity of the Scriptures = PRESERVATION

Why is Grammar Important?

- Purity of the Scriptures = PRESERVATION
- Extracting meaning rather than translating

Why is Grammar Important?

- Purity of the Scriptures = PRESERVATION
- Extracting meaning rather than translating = UNDERSTANDING

Why is Grammar Important?

- Purity of the Scriptures = PRESERVATION
- Extracting meaning rather than translating = UNDERSTANDING
- The Dhamma is Sound

Why is Grammar Important?

- Purity of the Scriptures = PRESERVATION
- Extracting meaning rather than translating = UNDERSTANDING
- The Dhamma is Sound = PERFORMANCE

Why is Grammar Important?

- Purity of the Scriptures = PRESERVATION
- Extracting meaning rather than translating = UNDERSTANDING
- The Dhamma is Sound = PERFORMANCE
- Critical Thinking

Why is Grammar Important?

- Purity of the Scriptures = PRESERVATION
- Extracting meaning rather than translating = UNDERSTANDING
- The Dhamma is Sound = PERFORMANCE
- Critical Thinking = OPENNESS

။ သိဒ္ဓိရတ္တ။

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